

The American Friend

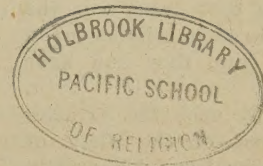
Old Series
Vol. LIV No. 2

January 23, 1947

New Series
Vol. XXXV No. 2

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in the Business of Living

Provided by the Board on Christian Education

For February 2—Jesus the Giver of Life
John 4:46-51; 5:2-9; 11:41-44

CHRIST AND THE SOULS OF MEN

The Gospel according to John has been identified as the spiritual Gospel. W. A. Smart has recently written a splendid book on the Book of John which bears the title *The Spiritual Gospel*. The purpose of John in writing his Gospel is so clearly stated that the casual reader soon discovers John is endeavoring to help his readers believe that Jesus was the Christ and that through reliance upon and obedience to him, they can have eternal life.

John leans heavily upon the miracles as convincing proof of the deity of Christ. In fact, he has Jesus deliberately delaying his visit to Bethany so that he might demonstrate his power over death by the resurrection of Lazarus. This incident comes like the grand finale at the end of a succession of supernatural events, starting with the changing of water into wine in Canan. John unhesitatingly announces that "all these things are written that ye might believe."

Our lesson for today takes up three of these miracles which have to do with the restoration of health and life. The first one is the healing of the nobleman's son. A frantic father makes a dramatic appeal for Jesus to come to his home and cure his son. Jesus answers his faith and the son is healed. This miracle may not have been too convincing. Afterwards the nobleman may have reasoned that it was just a childhood complaint from which his son might have recovered very quickly without any assistance.

The second miracle was more convincing. Here was a chronic illness of thirty-eight years duration. The whole community knew of this man's helpless condition. It must have been a day of great rejoicing, not only for the man who was healed at the pool of Bethesda but for his friends as well, when he arose, rolled up his pallet, tucked it under his arm and started for home.

The third miracle in this lesson brings the climax. What could be more convincing than to see Jesus call from the tomb a man who had been buried many days and restore him to his loved ones? The lesson committee has selected these three incidents as evidences of the life-giving power of Jesus.

Is it possible that we have placed too much emphasis on the demonstration of the power of Jesus over material life

rather than over the souls of men. After all, he was not the only one who restored the dead to life according to the Scriptures. There was Elisha who brought to life the son of the Shunammite woman, and Peter who raised Dorcas from the dead.

The reason we are vitally interested in John's Gospel is because he points us to the Christ as the life-giving, spiritual water and the spiritual bread. It is in the spiritual resurrection of men, who are dead in trespasses and sins, that Christ has no competition. Other great leaders have pointed the way but Christ alone is the way. Others have given light but Christ is the light. Others have enunciated truth, but He alone is the truth. When we see Christ as the giver of eternal life, the importance of his supernatural power over things and material life becomes less significant.

Questions:

1. Is belief in the miracles an aid to good living?
2. Are there times when our aid is necessary for another's salvation?
3. What people should be loosed from bondage by human hands?

P. M. T.

For February 9—Jesus the Bread of Life
John 6:25-36 56-58

MATERIAL OR SPIRITUAL FOOD

The verses just preceding those of our lesson record the story of Jesus feeding the five thousand. This miracle had such an effect on the people that they were about to take Jesus by force and make him king. To avoid this sort of demonstration, Jesus slipped away into the hills alone. As evening came on, his Disciples started to return to Capernaum by boat. Darkness came, a squall arose, and it was with much difficulty that the Disciples managed the boat—until Jesus, walking on the water, joined them. The next day the throng gathered again at the place where Jesus had fed them but failing to find him there they journeyed on to Capernaum.

When the people had found him they began to ply him with superficial questions. This show of lack of understanding must have been a great disappointment to Jesus. He kindly but very emphatically rebuked them for their crass materialism. Did they have a hope that a second Moses had appeared in their

midst who would feed them with manna as Moses fed the Children of Israel during their wilderness wanderings?

This desire for material bread, in itself, could not have been wrong. In fact, Jesus had taught his Disciples to pray for daily bread. The trouble lay in the fact that it represented their dominant desire. It might bring a great shock to many Christians if they would seriously ask themselves why they try to follow Christ. It is not easy to assume that it pays in material things to follow Christ. That good people will be kept from harm and guaranteed eternal security in a land Elysian is generally considered to be a sure reward. What we get out of the pay off may be a far stronger incentive in wanting to be a Christian than we realize.

Aldous Huxley quotes Eckhart as saying "Some people want to love God as they love their cow—for the milk and cheese and profit it brings them. This is how it is with people who love God for the sake of outward wealth or inward comfort. They do not rightly love God when they love him for their own advantage. Indeed I tell you the truth, any object you have in your mind, however good, will be a barrier between you and the inmost Truth."

To the Oriental, bread is looked upon as something sacred. While it is the staff of life, in a deeper sense it symbolizes the best to be shared with another. The breaking of bread was, and is today, an expression of hospitality, confidence, and friendship. Jesus pointed out very clearly that the manna in the desert was a gift of God and, in like manner, that he was God's gift to the world, "For God so loved the world that he gave."

The right and wrong attitude toward material things can be illustrated by an incident in which a man invites two of his neighbors to dine with him. One of the neighbors accepted the best chair without a "Thank you." When they sat down to dinner, he ate greedily with little regard for any one else and when his hunger was satisfied, he was ready to leave the table.

The other man graciously acknowledged every act of his host. As they broke bread together he reverently handled every morsel as though it were something holy. To be sure, his physical needs were satisfied, but more than that, the food had become a symbol and a medium of the Spirit by which two souls were united in fellowship. This is the true bread, and he that eateth of this bread shall live forever.

Questions:

1. How did the feeding of the five thousand prove to be beneficial?
2. What did Jesus mean when he spoke of the need for eating his flesh and drinking his blood?

P. M. T.

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THE EDITORIAL VIEW

A Yearly Meeting Is Born

IT is Quaker news of the first order when a new Yearly Meeting joins the family of Friends. On November 18, 1946, the East Africa Yearly Meeting of Friends was officially set up by the Five Years Meeting of Friends. Merle L. Davis and Levinus K. Painter went to Africa under direction of the Five Years Meeting for this purpose.

This adds nineteen thousand new members in a Yearly Meeting that is second only to London Yearly Meeting in size. It is also one of the largest educational programs being sponsored by Friends, with four hundred and twenty schools and forty-one thousand persons attending.

The industrial work started with the axes and carpentry of Arthur B. Chilson, Edgar T. Hole and Willis Hotchkiss, fifty years ago in cooperation with the native Africans. It now culminates in a situation whereby the native Friends come into their own in terms of organization and full responsibility. There have been forty-two missionaries serving the field during the half century. The "Mission" now is secondary, the Yearly Meeting first. This is in keeping with the sound principle of the American Friends Board of Missions. Africa must increase while her fore-running American mission must decrease.

That which necessarily began as an industrial effort soon became an educational, medical, and spiritual service as well, in keeping with the motivation which started it. The reign of the witch doctor has largely given way to faith in medical science. The spiritual parallels are equally evident. Among the services of this spiritual frontier was the mastery of the language and the reducing of it to print. The new Yearly Meeting now has the New Testament in its own language.

The tribal customs have been affected not alone by the mission but also by the secular influences which have come in with the spread of African industry and commerce. The "missionaries" of commercialism have entered every possible field in Africa. It is important that Christian missions should have played a steady-ing part during this era of industrial changes which has so profoundly affected African life.

American Friends are too far away to review and appraise fully the work of the African Mission, but they feel gratified at this measure of spiritual growth and stability which is evidenced by the birth of East Africa Yearly Meeting of Friends.

Don't Forget Your United Service

IT has been gratifying to see the response to the relief appeals made by the churches and others. No one could rightly suggest any lessening of concern for people who are in desperate need in Europe and Asia. Let this good work continue and increase.

While the millions of dollars, inadequate even in their abundance, are being transmuted into food, flesh, and spirit, the church itself is often neglected. There would be few relief appeals, less sensitiveness to suffering, if it were not for the established agencies and particularly the churches. They are the centers of motivation and the channels by which relief is largely being carried on.

There is evidence from several quarters that the regular work of the denominations is being weakened through lack of financial support. Among them is the Five Years Meeting of Friends in America. The work of its several boards and committees is carried through voluntary contributions. Funds for these boards should be sent in, marked, "For United Service Budget." Are the salaries of pastors and secretaries, the contributions for Yearly Meetings and the Five Years Meeting claiming the attention of Friends generally? The very suffering of the world is to be answered in part by the way we keep our regular work going. During the emergency for relief we must not let our long view of the world's needs break down. It was through United Service that East Africa Yearly Meeting arose.

Now is an important time to survey our local and denominational responsibilities and render a creditable stewardship as the fiscal year comes toward its close, March 31. We must see our work steadily and see it *whole!*

Sovereignty of Conscience

IN the current news are the cases of three men seeking their way into the usual levels of livelihood and service after being classified as conscientious objectors during the war. They have found stiff opposition.

Whether they should be disqualified on grounds other than their wartime classification is not the question. The real issue is obvious and crystal clear, "Does conscientious objection to war unfit an individual for the recognized rights and functions of citizenship?" These men, aside from any other considera-

tions are lifting that problem into the focus of attention.

One of them seeks a teacher's license in New York City. The Board of Examiners is reported to have refused him a license on the grounds of an "unsatisfactory record." Fortunately the Commissioner of Education for the State has over-ruled the Board. Imagine clipping the consciences of a teaching staff when the world is desperately needing a new way, other than war. Is human progress to be attempted seriously without bringing to bear on it the basic contributions of conscience in its varied expressions?

Another C. O. is asking permission to take the State Bar examination in California. A sub-committee had ruled that a war-time conscientious objector is unqualified to practice law in California, because he could not fully "support and defend" the State and Federal constitutions. The full committee reversed the sub-committee ruling. How and when constitutions are to be "defended" is a nice question.

The third case offers an interesting study on the nature and consequent rights of conscience. The person involved based his conscientious objection not on belief in God, but "in the brotherhood of man." Again, the question just here is not whether he is right or wrong in his beliefs, but whether there can be a genuine "conscience" apart from religious faith. Is conscience strictly a creature of "religion"? One can have great sympathy with draft boards and courts when they conscientiously try to discern *conscientiousness* in others. It is not easy to distinguish, in all cases, between the *political* objector, the *conscientious* objector, and the person who feels only a sickening *aversion* to killing people.

Specifically what are the rights of this man who says that he has a conscience, but no "religion"? Can an atheist be conscientious—feel that certain acts are "wrong," and yet disavow a faith in God? Of course nothing can be called "wrong" by an individual that is not measured against some frame of reference, some fundamental concept which is basic to his life as a conscientious person. This objector says that this criterion is his belief in the brotherhood of man.

Though his position seems very inadequate, surely it may serve as a background of his judgments and constitute a basis for "conscience." Surely he has a valid claim to the rights of conscience though it is not based on usual religious concepts. Furthermore, it is not easy to distinguish between the inner faith which people *assume*, but cannot describe, and their statements *about* that faith.

The basis of conscientious objection as provided during the past war was inadequate. The court which refused to hear his appeal may be within the law, but if so, the law is not within the unwritten charter of human rights.

January The Twenty-fifth

FRIENDS everywhere will want to extend in spirit a greeting to Rufus M. Jones as he marks his eighty-fourth birthday. Among the many other contributions that mark the services of his commanding mind and personality, THE AMERICAN FRIEND cher-

ishes the memory of his work as its first editor. His writings, including more than fifty books, his professorship of philosophy at Haverford College, his lectureships in leading educational institutions of the world, his service as Presiding Clerk of the Five Years Meeting of Friends in America and, in the latter third of his past years, the piloting of The American Friends Service Committee are among his outstanding achievements.

Such service asks more appreciation from Friends than can be adequately expressed. It requires a recognition on a high level in keeping with such stellar service. Yet the very personal affections which his intimate and informal presence as a friend among friends has inspired among thousands who know him as "Rufus," might well lead us to join our hands around the eighty-four candles in a cordial chorus of, "Happy Birthday to You."

Amnesty When?

WHY the delay in granting an amnesty to conscientious objectors in prison? By what measurement of a democracy can they be retained any longer? Important bodies in church, labor, and other circles have asked for an amnesty which will give them a full restoration of the rights of citizenship. Whether or not one agrees with the position taken by these men is not the question. They represent a part of the growing edge of a civilization which can be saved and enhanced only by the recognition of conscience. The history of civilization is fundamentally the history of conscience and the recognition of it. The appointment of a special amnesty board by the President is a heartening move. They should act soon.

Weather Reports

FRIENDS in Hawaii planted beans, lettuce, beets and sweet corn—in fact, a real vegetable garden, just before Christmas. Balancing the terrestrial log of Friendly weather reports is that of Northern Finland and Norway where Young Friends are working and where the sun is barely above the horizon for two hours each day. In Ireland, Friends have cold weather, but with no ice, thanks to the enveloping Atlantic Ocean. Friends in South Africa gathered roses for Christmas tables. In Indiana it is fifteen degrees above zero (Fahrenheit) outside and seventy degrees inside. The New Yearly Meeting in Kenya, East Africa, has equatorial weather, hot during the day and cool at night due to altitude, the year around. In Central Europe, ice is freezing in many homes that have little or no heat. Most people there are braving it out till Spring. Others . . . ?

Parcels From England

A report from *The Friend*, London, indicates that food parcels can now be sent from England to Europe. London Yearly Meeting has asked the Government for this right. They must send rationed food only. Nearly everything in England is rationed. One who has eaten in England and knows their stringent rations almost cries out, "No! Please, not you!"

E. T. E.

Caution to the Conscientious

By Robert O. Blood, Jr.

IN the time of Moses it was altogether too common for a man to hate his next-door neighbor. Grudges flared into deadly feuds and bickering was settled by the sword. Only within the family was there a sense of group loyalty. Of race-consciousness the Jews had very little. Into this chaotic situation came Moses, the prophet and the leader. Heroically he rallied together the Jewish slaves and led them out of Egypt. And in the wilderness he gave them this challenge:

You must not cherish hate against your fellow-countryman . . . You must not avenge yourself, nor bear a grudge against your fellow-citizens, but love your neighbor as yourself. (Leviticus 19:17-18).

Here was a commandment which struck at the anarchism of the Jews and required them to get rid of their fratricidal hatred and grudges. Despite whatever malicious deeds their fellow-citizens might commit, they had no right to retaliate. In the course of the centuries, this extraordinary commandment made its mark on the Hebrews. From it sprang a sense of national kinship under one God which issued in acts of mercy and generosity toward fellow Jews.

But that is where it ended. "You must not exact interest on a loan to a fellow-Israelite," but "from a foreigner you may exact interest" (Deuteronomy 23:20). Here was a double standard of morality running straight through the Mosaic Law. It sprang from the Hebrews' sense that God had "separated" them from "other races" (Leviticus 20:26) and from it came freedom to blackmail, slay, and plunder "foreigners." Within the Jewish nation the law of love prevailed; outside it there was no law.

THE COMMUNITY EXTENDED

Jesus, from the midst of this Jewish community, had the insight to see that this law of Moses which had once been a great step forward was now a pernicious barrier to men. Once it had been an effort, an achievement for the Jews to love their fellow-countrymen. But now that the law had succeeded in its purpose, it had lost its imperiousness. Love of neighbor had become a habit. And since the neighbor also loved you, it had become pleasantly reciprocal.

Jesus broke through the boundaries of this community with the mighty thrust: "Love your enemies." How absurd! How startling. The very success of Moses in building fellow-feeling among the Jews had accentuated their nationalistic hatred of foreigners. And here Jesus was asking them to love the very people

whom it was a religious duty to hate—the Roman oppressors, Samaritan half-breeds, and Phoenician rivals. These were the foreigners who differed from them racially, religiously, and politically. How strange that one should love *them*.

In our own day, the fascists are the spiritual heirs of Moses' limitations. Gerald L. K. Smith and the millions of white-Protestant-Americans who unconsciously accept his philosophy advocate and practice a vigorous "patriotism." Their love for our country is undoubtedly genuine, but their hatred of all those who are not members of their in-group is equally obvious. Through the Ku Klux Klan they terrorize the Negro. The strain of militant nationalism runs clear through the modern world, and our own country is no exception.

THE CONSCIENTIOUS

In the midst of this world, so similar to that of Jesus, the command to love our enemies comes as starkly as it did to the disciples. The conscientious could not fail to be sensitive to it; and we have not. We have responded to the rallying cry.

We have overcome man's natural distrust and suspicion of the stranger. We have made the effort and succeeded in bridging the gap between us and the enemy. We have countered the program of the native fascists at every point.

We have gone to prison and CPS out of love to our national enemies. We have ministered to social outcasts in state institutions, relieved the needs of General Motors strikers, sprung to the defense of Jehovah's Witnesses. We respond generously to the appeals of the Civil Liberties Union, the Sharecroppers' Fund, and the Workers' Defense League. A lynching rouses us to action. Whatever the minority, we can be counted on to come to its aid. No mean accomplishment, this.

NO COMPROMISE

When the Rotary Club turns down the membership application of our Negro friend, we are duly horrified. We write an indignant letter to the president, protesting the Club's unwillingness to be inclusive, and submit our resignation because we cannot conscientiously belong to any organization which excludes Negroes. We feel good. We have done our duty. We have taken a clear stand on the side of the right. We have not compromised.

Going back to our action manual to find more instructions for our program of self-purification, we run across an odd passage that we hadn't noticed before. It says Jesus told this story to certain

persons who were sure of their own goodness and looked down upon everyone else: Two men stood up in the meeting-house to pray; one was a pacifist and the other a Legionnaire. The pacifist stood up and said this prayer: "Lord, I thank thee that I am not like other men, militaristic, prejudiced, or reactionary, like that Legionnaire. I send food parcels regularly to Germany and entertain Negroes for dinner in my home." But the Legionnaire would not even raise his eyes to heaven but said, "O God, have mercy on me for my sins."

Are we, in our conscientiousness, the Pharisees of the modern world? Is it any more justifiable for us to cut ourselves off from fellowship with the Legionnaire than for him to cut himself off from the minorities he despises?

How can we love racists, arrogant nationalists and rabid capitalists? After all, they are the oppressors of the earth. They are evil men. What will our labor friends think when they hear of us associating with big businessmen? They'll accuse us of betraying the "cause," of compromising. Won't we be? For isn't it precisely the smug circle of fellowship among the oppressors which cuts them off from the rest of society?

In our perplexity, the accusation suddenly acquires familiarity. Jesus, like the Pharisees, earnestly sought purity and holiness, but unlike theirs, his search was not isolated. It necessarily involved unholy men. For no man can be pure unto himself, alone. So Jesus accepted the hospitality of greedy tax-collectors, and he, too, was labeled a compromiser.

John Woolman chose the same hard way that Jesus did. He could have spent his time turning out Abolitionist literature in the North. He could have worked on the Underground Railroad aiding the fleeing slaves. But he responded to the wise counsel of Moses who, after forbidding hate against one's fellow-countryman, went on to say that "what you must do is to warn him of his fault, lest you incur guilt yourself" (Leviticus 19:17). Woolman sought out the Quaker slaveholders in their Southern mansions. Then in the long evenings, he "labored with them," pleading patiently and frankly for the freedom of the slaves, pleading in the way that was so painful to him.

Here was fellowship without compromise; for this fellowship made possible the effort to dissuade the oppressor from his evil ways. This was far more difficult than the Pharisaic isolation of most of us in our little mutual-admiration circle of liberals and discriminees.

SOLIDARITY

But our sin is not simply that of isolationism. In our solidarity with the oppressed which has sprung from our loyalty to the love-your-enemies motif, we are made aware of their sufferings. When our Negro friends are refused service in restaurants, we too are hurt—as we should be—and anger rises within us, and we hate the head waiter!

Have we reached the goal of loving the enemies of white, Protestant America only to hate white, Protestant Americans? Have we been concerned about alcoholics, and hated the brewers? Do we love enemies and hate friends? Here is the crux of our problem.

Is Jesus responsible for our dilemma? Is this the inevitable result of loving enemies? Is it possible to remove the barricades from the streets; or is our only choice that of crossing over to the proletarian side?

Jesus did not say "love society's enemies" or "love everybody else's enemies." What he did say was love *your* enemies . . . the enemies you have created. Perhaps we should have paid more attention to the adjective!

Maybe it is harder for us to love our reactionary neighbor than a far-off German. In fact, I suspect that the inherited Christianity which enabled us to love society's enemies will not be enough to empower us to love *our* enemies. Only the pure love of God flooding our hearts will empower us to reach across this last great gulf and achieve fellowship with the oppressor as well as with the oppressed.

The discovery that we too have sinned in our Pharisaism and our sophisticated hates will drive us to confess that we too have come short of the glory of God. In our penitence we will realize that we are not better than the oppressors of the earth; our sins are simply different, indeed the very fact that we are conscientious makes our guilt the greater. No longer can we set ourselves apart from any man. In this solidarity with sinner and sinned-against, we are called to the arduous task of being God's instruments in the conversion of the oppressors to the ways of love and mercy. This is the responsibility we too long have shirked.

A NEW CARE SERVICE

The Service Committee has received word that a new type of CARE package is now available for delivery to persons in France, Belgium and the Netherlands at a cost of ten dollars. The package contains two closely woven all-virgin-wool blankets, 64 inches by 84 inches, plus such articles as pins, needles, thread and buttons. This package, as well as the regular food parcels, may be ordered through CARE at 50 Broad Street, New York 4, New York.

Bridging Our Gulfs

By O. Hershel Folger

(Concluded from last issue)

In our "systems" in general we go from one extreme of spending much time and energy in an effort to prove we are indeed a church — and make sure of clergy rates—to the other extreme of emphasizing the society idea to such an extent that outsiders get the impression we are a loosely knit group of queer people who hardly have enough common motivation to hold us together.

Some pastoral Friends forget the magnificent contributions to human welfare which non-pastoral Friends have made and are making while, at the same time, some of our leaders who are most enthusiastically and exclusively in favor of the non-pastoral system, "scorning the base degrees by which they did ascend," forget that the pastoral system produced them. Bridges were being built by a non-pastoral Friend who visited pastoral Meetings across the country and saw as never before the sacrificial work pastors were rendering. Other bridges were built by a pastoral Friend who came away from one non-pastoral group after another with a new lease on his spiritual life, and his sense of oneness with all Christ's worshipers strengthened. Each group has much to learn from the other.

Learning from each other also involves our various branches in our so-called *denomination*. There is nothing to boast about in the fact that there are branches. One who teaches Quakerism in a Friends' college annually hurries past those periods of division with a shamed face. No mention is ever made in his classes of the fact that some Friends' groups refuse to correspond with others who are supposed to have different opinions, even though personal interviews always reveal the fact that every group is a mixture of intellectual attitudes.

In our examination of the Friends' branches that exist, it is important that we see the situation clearly and see it whole. The famous social worker who grew up in a Friends' home is often quoted as saying she would have rejoined Friends if they were united in one group. The comment was hardly just, since she chose to belong to a denomination which had ten branches at the last count! It is unfortunate, in many respects, that we have our divisions, but a more important subject for self-examination is the amount of love prevailing among those in one group toward individuals in other groups.

We have different schools of medicine, different choices of colleges, different tastes in druggists, so it may be expected that there might be variations in the religious realm. Love is more needful than agreement, unity in spirit than uniformity in expression. The important

question is—the source of strength for all. The connection of the branches with the trunk is essential. According to Jesus, branches still can bear fruit if they are part of the Vine.

Similar problems are involved within a *local* situation. In a local Meeting there are often those who believe greater efficiency only comes through increasing machinery and improving methods, while there are others who believe in the efficacy of spontaneous service, being wary of creaturely activity. There are those who prefer the intimate interchange of a small Meeting and others who are lifted by the enthusiasm of larger numbers.

There are those who are most enriched in and by the vital cell and others who are more concerned with the association of cells in the body of Christ. There are those who are primarily interested in the unification of all Friends and others who feel that establishing separate Meetings in the name of unity is sometimes anachronous.

The non-pastoral Friends almost look at the pastoral Friends as people who have become enmeshed in the coils of evil spirits, while pastoral Friends may look at the others as relics of an abandoned past. Whatever the mechanical outcome, bridges of understanding can be built by those Friends who put the Cause above custom and the Kingdom above contention.

III

As the problems of organization may cause gulfs, so may the *methods* within that organization. For example, shall the services for worship be *programmed* or *unprogrammed*? Such a question has caused discussion in more than one local Meeting. We might be candid enough to admit that either method can be woefully ineffective, though the adherents in each group will immediately arise and protest that the ineffectiveness in their own method is exceptional. It is conceded that the programmed Meeting can be insufferably dull. Jokes about sleep are innumerable and ministers are frequently twitted about the boy who fell asleep even while Paul was preaching. Tolstoy's incidental reference in *Anna Karenina* is relevant "as dull as any sermon." The close of many meetings leaves an impression simply of the climax of the casual.

There may be a few deficiencies in other forms, also, illustrated in various times and places. One old lady who forsook Friends, gave as her reason for leaving, that the Friends who spoke most often in periods of worship did not speak to edification—"they distressed us so." Another elderly Friend, who had gone through the throes of a dying unpro-

grammed Meeting, said of his daughter, who was enthusiastic about eliminating programming in her own Meeting, "She has never had it and she wants it. I have had it and I don't want it."

We need, then, life in our worship, whatever the method; sincerity, whatever the manner. We need waiting, in a day when the need of being famished from words is so great; We need the leadership of the Spirit, in a day when so many voices are clamoring to be heard. We need to open our mouths that the Lord may fill them and to fill our mouths that the Lord may open them, in the worship hour and in the home and in the study.

Two examples of results may be cited: There was a critical young man who was one day sitting in a silent Meeting finding fault in his mind with many people and becoming more and more bitter. Imagine the shock of the words of an elderly Friend who arose in the silence and clarified: "What is that to thee? Follow thou me." The incident provided an impression which changed the course of the young man's life. There was a young woman who one day entered a Friends' "church" where there was an "order of service." She joined in singing the great hymns of the church universal, listened to some inspirational music, participated in a "free period," meditated upon a thoughtful sermon, and went away with the conviction that she was a new creature in Christ Jesus. An eternal imprint had been made upon both young people by diverse means.

It may be inserted here that several Meetings have followed Neave Brayshaw's suggestion of years ago and have provided an unprogrammed opportunity at some time other than at the Sunday morning worship service when so many visitors and other factors seem to make some program at that time inevitable. One Meeting made their regular mid-week meeting into an unprogrammed hour. Another Meeting used a part of that period. Another used special occasions in homes. Another tried four methods: following the mid-week Meeting, simultaneous with it, simultaneous with groups in Bible study, social problems, etc., and at an early hour Sunday morning.

If any such plans are used, the unity and fellowship of the Monthly Meeting as a whole should not be sacrificed or neglected and those who usually prefer one mode of worship should not look askance at those who frequently prefer the other.

Differences of opinion as to methods of worship are sometimes less intense than those pertaining to methods in what we designate as *evangelism*. It is natural, with our varying backgrounds and training and dispositions, that we should vary in what we like best as a means of winning individuals to Christ. Again, we go

to such extremes! We are sometimes so desirous of "spirit" and "life" and effectiveness that we mistake pressure for power, more excitement and emotion for the Spirit of God moving upon the waters. We often seem to believe that spiritual fervor is directly proportional to the amount of weeping produced.

As a contrast, some of us become so fearful of extremes which produce later revolts that we preach to no verdicts and gain no decisions. We are then in danger of developing a spiritual aristocracy which thrives only on the advent of those unsatisfied by other strata of spiritual society.

It is a source of encouragement that we, as a Society of Friends, have been able to provide reality in their Christian experience for many who have remained hungry in other environments. But, if that is all we do, we are subject to the charge of receptive proselyting, even though innocent of aggressive inroads on other folds.

It is to be regretted that so often evangelistic groups have an enthusiasm not unto enlightenment and other groups too frequently have a Friendly liberality without life. The more evangelistic Friends can give us zest and zeal. The more conservative can give us steadiness and stability.

The question of evangelism brings us to the question of *service* in the contemporary scene. We must agree that the phenomenal prestige which Friends have in the modern world—far beyond what most of the rank and file deserve—is largely due to the unique combination of two Christian elements. It is the combination of the mystical and the practical; the joining of the "cosmic validity" of Friends' beliefs and attitudes and fellowship with God, with the second-mile-aid rendered to all. The belief that there is one gospel—that he who has a personal gospel without a social gospel has a narrow one, that he who has a social gospel without a personal gospel has a thin one; that there needs to be the persuasive element which is taught and the pervasive element which is caught, must be affirmed. Those whose gifts lead them in one direction are not to be condemned by those whose talents fit them for the other direction. Both emphases are needed and we neglect either to our peril.

So, not only in the world in general but in the Society of Friends in particular, there is great need for those who have the concern and ability to bridge our gulfs. We need to be ministers of reconciliation as never before. We need to break down the middle wall of partition between us. Then we may have a chance to make human society a Society of Friends—of light—of truth—of Jesus—of each other.

On the wall of the Church of St. Joseph in Nazareth are printed these words: "Ut sunt unum"—from Jesus' touching

intercessory prayer: "That they may be one." Every Friend who helps to put one bridge of understanding over one gulf has aided in the answer to the Master's prayer.

IN THE SILENCE

Alone on an autumn evening, as we stand at the window and watch the rose petals falling sadly into the dusk; as we turn to the early fire and sit down gazing into its depths till faces of the long-ago shine out from its glow—yes, then the voices call.

They are quiet voices—too quiet, perhaps. But they never quite cease to call to us. A rustling wind, a score of daffodils, a violin's sob, a child's voice, a church bell, the rustle of the wings of the angel of death in the room where a loved one lies dying, can set these voices calling, calling, calling. Given only a certain mood of the spirit, and we hear them, hear them even when we *are* depressed, when all the wheels of being are slow, when we are jarred and out of tune.

They are the voices of the soul—that soul that will not be forever put off. That soul that cannot quite be stifled or drugged or deceived. Perhaps we have done everything in the world to find health and radiance, happiness and peace, except to listen to, and heed the soul, crying always that same plaintive cry, the cry of the stream for the ocean, the cry of the prisoner for freedom, the cry of the watcher for morning, the cry of the wanderer for home, the cry of the starving for food, the cry of the soul for God.

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THE SPIRIT OF OPPRESSION

If we trace an unrighteous claim and find gifts or grants proved by sufficient seals and witness, it gives not the claimant a right; for that which is opposite to righteousness is wrong and the nature of it must be changed before it can be right.

... oppression in the extreme appears terrible, but oppression in more refined appearances remains to be oppression, and when the smallest degree of it is cherished it grows stronger and more extensive.

To labor for a perfect redemption from this spirit of oppression is the great business of the whole family of Christ Jesus in this world.

JOHN WOOLMAN

The Protestant Motion Picture Council and the Protestant Film Commission highly commend *The Yearling* as their entry for "The Picture of the Year."

Modern Homelessness

By James M. Read

MORE people are homeless today than ever before in peace time. If no longer the victim of persecution and prejudice they once were, Friends need be all the more sensitive to the misery of contemporary refugees. Today millions are in the situation of the man without a country. For them, the future is as bleak as the present

The very magnitude of the problem is difficult to estimate. The figures change almost from day to day, and vary according to the definition of "refugee." If we restrict our calculations to Europe alone we find that the "hard core" of displaced persons, the number of those who are now unable to return to their country of origin, is conservatively estimated at 850,000. These are mostly in camps in Germany and Austria. They do not include the millions of Germans who have been forced out of eastern Germany, Poland and Czechoslovakia. The fate of these "expelees" is equally tragic, but their problem is bound up in the total German scene and cannot be solved apart from the whole.

THE PROBLEM

To many it comes as a surprise to learn that the "hard core" of displaced persons is not predominantly Jewish. Actually, of the 850,000, it is estimated that 500,000 are Roman Catholics and Greek Catholics; 100,000 are Protestants, and 200,000 are Jews. The large percentage of Catholics is explained by the fact that almost 500,000 are natives of Poland, another 190,000 come from the Baltic countries. This being the case it is small wonder that the Catholic Bishops of the United States at their annual meeting in November, 1946, issued a statement calling for the enactment of a law to permit the entry of a considerable number of refugees into the United States saying, "If this is done the generosity of our country will stir other nations to give these unfortunate people a haven and a chance to live in the enjoyment of their God-given rights."

One of the last acts of the United Nations in its recent meeting was to approve the draft constitution of the International Refugee Organization. Its budget of \$160,000,000 is primarily for maintenance of the refugees, and was cut down from a figure of \$260,000,000 as first projected. Russia opposed the establishment of the organization from the very start, holding that the refugees should return to the land of their births. Actually the problem of resettlement of these people involves enormous financial outlays; it costs at least a thousand dollars per person to establish them in agricultural communities in undeveloped

lands. The budget of \$160,000,000 includes only five million dollars for such resettlement, as well as five million for administrative expenses, the rest being for maintenance.

UNRRA will care for these unfortunate people until June 30, but it is highly doubtful whether the International Refugee Organization will be by that time a functioning organization. Some interim arrangement may have to be made. Nor is it absolutely assured that the International Refugee Organization will come into being. Its constitution must first be ratified by fifteen nations or enough countries to contribute seventy-five per cent of the total budget, in case the first fifteen are small contributors. The share of the United States is set at \$75,000,000 and there are some signs that this appropriation, and the prior ratification by Congress, may have rough going.

TOWARD A SOLUTION

The need for United States leadership is stressed by one of the nation's foremost experts in this field, Earl Harrison. As former commissioner of immigration, as personal representative of the President in an inspection of the Displaced Persons camps, as chairman of the National Council on Immigration Policy, the dean of the law school of the University of Pennsylvania knows whereof he speaks. He also is convinced that other countries would open their doors reasonably, if the United States would only take the lead.

What can be done to enable a significant proportion of these unfortunate to obtain a new lease on life? The most Christian answer would be a thorough overhauling of our racist immigration laws. This is not a practical solution for the simple reason that too many of our fellow countrymen retain deep-seated prejudices against outsiders. For them the circumscribed system of quotas is a sacred cow, not to be touched.

The next best answer is an appeal to the American sense of fair play. The United States should accept at least its *fair share* of the displaced persons for permanent resettlement. To determine what that figure should be, one would do best to compare the populations of the major immigrant-receiving countries not ravaged by war. These are: Argentina, Australia, Brazil, Canada, Chile, Cuba, Mexico, New Zealand, Sweden, Union of South Africa, and the United States. Taking the combined populations of these countries as one hundred per cent, the United States has a population equivalent to fifty per cent and would be in a position to absorb that proportion of the refugees.

OUR NATIONAL QUOTA

Fifty per cent of the refugees as a minimum would mean our willingness to receive 425,000 refugees. The next step is to look at our immigration picture for the war years, 1942-1945 inclusive. During those four years, 461,322 people might have immigrated according to the law. Only 44,659 actually entered the country. Subtracting those that came from those that might have come, we get a deficit of 416,663. This is the very minimum at which we ought to aim in seeking legislative authorization for the United States to take its fair share. It would be a matter of "recapturing" the lost quota numbers of the war years.

This magic number of 416,663 would not be very magical unless it were also agreed that for this bloc of immigrants the requirements of national origins could be waived. An illustration of the problem here is the case of the Poles. Almost 500,000 of the displaced persons are natives of Poland, but the annual quota for Poland is only 6,524. Even worse is the situation of the Estonians, of whom there are some 32,000 in the camps abroad. The quota for Estonia is only 116.

It will be no easy task to convince our legislators that the national quotas should be scrambled. To many of them the proposal will sound heretical, and they will agree to it only after the clearest demonstration of public support. We shall have to be aware that we are asking for an unusual interpretation of the national origins act, in order to meet an emergency. On the other hand we are not asking them to go back to the conditions of the decade before the first world war, when approximately a million immigrants were admitted to the United States each year. But we must also be aware that the rigging of our immigration laws has meant that only a small percentage of the total quota numbers have been used. In the period 1930-1946, for instance, 2,614,273 people might have immigrated, but actually only 559,882, or 21.4%, came to the United States.

WHY WE MUST ACT

Let no one think that this proposition needs to be put in terms of pure charity. The immigrant has traditionally enriched this country, materially as well as intellectually. Those who are impressed by the discovery of atomic energy can be reminded of the list of foreigners contributing to its release; others will think of Andrew Carnegie, Samuel Gompers, Carl Shurz, Joseph Pulitzer, Michael Pupin, Albert Einstein, Arturo Toscanini, Thomas Mann, William S. Knudsen.

The American Legion has already taken a strong stand against the liberalization of the immigration laws. As a matter of fact, in the coming session of Congress, bills will be introduced to cut

New Era in Christian Missions

By Seth Hinshaw

down on immigration as well as to increase the flow. The bill introduced by Congressman Gossett of Texas in the last session of Congress had as its purpose a fifty per cent cut in all immigration quotas. It was defeated in committee by a dangerously low majority.

Some of the arguments that may crop up will need answering: (1) *There is not enough housing even for our own veterans.* The refugees could be housed in army barracks (and CPS camps) that have been abandoned, until the housing shortage is ameliorated. (2) *They will remain an undigested mass and upset our economy.* The welfare agencies of this country are now experienced in guidance of immigrants; no longer do we allow them simply to come over and cluster around New York without any counseling. Many will have friends who could guarantee to make room for them not otherwise available to the public. (3) *Many of the refugees will be radicals and dangerous elements.* Actually, they will all be heavily screened, and no one who believes in the overthrow of the government by violence gets further than Ellis Island. (4) *They will be sickly and a weak link in our nation's health.* Here again the standards are high for immigration—probably too high. But one need have no fear that those permitted to enter will not be in good physical condition and suffering from nothing that good food will not cure. (5) *They will take away the jobs of Americans.* Increased population is a source of strength rather than weakness, and many of the immigrants will create jobs. All of them will increase the domestic market; each will need two pairs of shoes a year.

Labor has become more broad-minded on this issue, and understands that our national wealth can best be reckoned in terms of consumers and skilled producers and enthusiastic democratic citizens.

Life magazine said in its editorial of September 16, 1946, entitled, "Send Them Here":

"If we are to remain the leading nation of the world, we also have a deep moral obligation not to be too exclusive. No other nation represents so many blood strains or has amalgamated so many viewpoints; that is an asset in our foreign policy which, if we really believe in it, gives us a special claim to leadership and a special duty to set an example. The constitution of the United Nations proclaims the universality of human rights and freedoms, a clause the United States has often invoked and argued for. How then can we be so complacent about our immigration policy? Above all, in God's name, can we go on doing nothing about those displaced persons?"

Follow peace with all men, and holiness.

from HEBREWS 12:14

FOR the purpose of clarifying our thinking on some vital issues, could we visualize together a streamlined account of an incident in the life of St. Paul? It all began when a vision appeared to him in the night. Being somewhat concerned about the matter, he made his way toward the down-town area of Troas and dispatched a wire to the Central Offices of the Jerusalem Board of Outreach, indicating that if the way should open, he might consider a brief period of service across the Aegean Sea in Macedonia.

Now it happened that in the recent Jerusalem Conference on Race Relations, some individuals had been worsted by Paul in the discussions, and they still held some resentment. But none was willing to appear prejudiced outwardly, and it was decided that Paul should be interviewed.

IN MODERN MANNER

Final negotiations made it necessary for Paul to come to Jerusalem, and he was advised to fly in on the luxurious Roman Airlines. Could you, in your imagination, see Paul arriving at the Jerusalem airport, and hear him complaining of the discomforts of travel? There had been a two-hour delay at one point! Having had some time to get away from his first impressions of the vision—or was it merely a dream?—he began to be very uncertain about the whole Macedonian call, particularly since he had been asked to serve a wealthy congregation in Judea—lucrative salary, parsonage furnished, two month's vacation, and no Sunday night services!

In the ensuing conferences, Paul was assured that he would be provided with an adequate salary—in keeping with his degrees from the University of Gamaliel—medical allowance, support for children, and occasional vacations. Furthermore, it was made clear that he would have a strong and effective organization back of him, and that if any difficulty should arise on the field, he could cable the Central Offices and an efficient executive would be flown in to clear up any unpleasant situation which might confront him. In addition, he should not be expected to turn the world upside down, or to be too strenuous in any evangelistic fervor. Evidently Stephen's type of preaching was unpopular! Above all, he must not witness for Christ directly, or precipitate any conflict with the worshippers of the Emperor or of Diana.

Somewhat reluctantly Paul agreed to at least a summer's experiment in the Macedonian area, centering around Philippi and Thessalonica, where he could find convenient amusement and recreation to relieve the dull tedium of the

work. At this point, however, someone who had been listening to the news broadcast from Station SPQR (Rome) announced excitedly that the Emperor had expressed some opposition to the expansion of Christianity throughout the provinces. It was felt wise to suspend final decisions until full accounts could be obtained from the Roman *Herald-Tribune*.

These accounts verified the news broadcast. The editor and some of the columnists rumored that moderate penalties might be inflicted for violations. Straightway it became evident to Paul that doors were not being opened for him in Macedonia!

"That settles it," a weighty and affluent elder said, with an evident sense of relief in his voice. "Our budget is already woefully out of balance. We'd better stay within the limits of Jerusalem, and get on with our own interests." And so the matter was postponed indefinitely.

IN APOSTOLIC MANNER

No, my friend, our fancy has run wild; it did not happen this way! The early church may have lacked modern facilities of transportation, communication, organization, and resources, but it had something which was more vital: a burning, urgent sense of mission in the world! Some individuals have it today. We have missionaries whose courage and willingness to undergo hardship is similar to that of the early apostles. We have people at home whose lives are nobly given for the advancement of Christian missions. But for most of us, this is not true. We have the resources and open doors, but lack the vital compassion and concern.

Early Friends in the days of George Fox were thrilled by a world vision, and an impelling consciousness of a world mission. By 1660, they could name more than a dozen nations, saying, "Through all which Friends have passed in the service of the Lord, and divers other countries, places, islands, and nations... and declared the everlasting gospel of peace unto them that have been afar off, that they might be brought nigh unto God."

These early Friends had come into a personal experience of new life in Christ, strikingly similar to that experienced by the early apostles. Hence it was only natural for them to respond similarly, going everywhere preaching, testifying, witnessing. To them the Great Commission was real, urgent, and above all *in-escapable*. Their world, during their lifetime, was the only world that they could reach, and they started out to cover it as far as their strength and God's guid-

ance would take them. The fact that they were few in number did not daunt them, for God was with them.

After a number of years of fervent and fruitful service, however, something began to happen to them. The saddest event in Quaker history took place: they largely gave up the world vision, settled down into being a small complacent sect among many others, and became absorbed in self-interest—unmindful of the purposes for which God called them into existence.

OUR INGROWN LIFE

Today we have been thrust into a new era of breath-taking opportunities and responsibilities. The field is the world. Building the kingdom of God is a community affair only when one remembers that the whole world has become one community. Old testimonies of peace and racial brotherhood must take on new significance. Ministering to physical need now has global connotations, for not merely one Lazarus but millions of them lie at our gates, suffering in body and without the knowledge of our Christ.

We cannot run away from, nor escape the responsibility that devolves upon us. We must pass these people by to go to our homes; we must pass them by to go to our places of worship; we must pass them by to carry on our world trade. This is the reason that when we try to say grace around an over-loaded table, something goes a little flat and hollow. This is the reason that in our services of worship, our self-centered efforts to feel blessed and peaceful within prove to be futile. While men die, and children starve, and unreached millions are without a knowledge of Christ, one wonders whether it is altogether appropriate to sit idly in the tranquil silence and meditate upon the beauty of the autumn!

What is amiss when our time, efforts, and finances are almost entirely consumed in pampering ourselves, the "already saved?" Ask any pastor how he has to spend his time! On the day that Hudson Taylor surrendered his life to a call placed upon him to organize the China Inland Mission, he said, "I could not bear the sight of a congregation of a thousand or more Christians rejoicing in their own security while millions were perishing in China for lack of knowledge." He could not even go to church that day, and watch the well-fed, complacent people spending their time in a sort of mutual admiration society, coddling along those who themselves should be under the burden of the world's lost.

Being a pastor myself, I often wonder how fully we preachers and teachers understand what it means to preach the compassion of the Cross and a crucified Christ. Do we not continuously talk of comforts and "promotions?" Recently a very lucrative position in a large church became vacant. It is said that over six

hundred applications were received—causing one to wonder whether it was God or Mammon who called six hundred pastors to the same church. Truly it was not Paul or Barnabus or Luke who hesitated before hardship, but it is ourselves.

THE CHRISTIAN ALTERNATIVE

Even in this hour of urgency, when the very existence of civilization is in the balance, and when our atomic scientists and others are frantically warning us of impending destruction, our complacency is as undisturbed as that of the people in first-century Pompeii. So far as the Christian evangelization of the world is concerned, apparently it is not merely the eleventh hour, but about a half-minute to twelve. Or can we already hear the clock beginning to strike?

A thousand years, fifteen hundred years, nineteen hundred years, God has been waiting for us to respond to the Great Commission. And for three hundred years God has waited for the Society of Friends to fulfil its larger mission. Even after having trifled away our greater opportunities in terms of time, we still insist upon sleeping comfortably through these momentous days of acute urgency. The average Friend gives approximately a penny a week to the missionary evangelization of the world. What will it take to awaken us?

It has been prophetically said of our day: "We stand before either the launching of the most courageous Christian crusade or the most disastrous military defense that the world has ever known." Do we, or do we not, believe that in Christ alone lies the power for the healing of the nations, and that Christianity alone offers the world an adequate ideology for cooperation between the peoples of the world? Do we believe in the power of the gospel to transform an individual? Then the call of *Divine Urgency* is upon us! We must demonstrate our faith on the same scale as do those who trust in munitions. The old concept of "mites for missions" must be forever discarded. A new era must dawn in our hearts. It is the only hope for the peoples of the world, the only hope for civilization, and incidentally, the only hope for ourselves.

New opportunities of almost unbelievable magnitude are open before us. The uttermost parts of the earth are within easy reach. The issues are clear. We must respond to the Great Commission! Let us say to the peoples of the earth, "In the name of Christ we come; His love hath sent us forth."

So many faiths: so many creeds, so many paths that wind and wind, when every thing this sad world needs, is just the art of being kind.

ELLA WHEELER WILCOX

CENSUS OF RELIGIOUS BODIES—1946

The Director of the Census is authorized by Congress to take a Census of the Religious Bodies in the United States every ten years, the first census in this decennial series having been taken in 1906. The information is collected through the use of a simple schedule or questionnaire, which is mailed to the individual churches, filled out by the pastor or clerk, and returned to the Census Bureau for tabulation. This census provides the only official government figures with respect to membership in the various religious denominations and organizations.

Preparations are now being made for the 1946 census and the schedules will be mailed to the churches early in 1947. This is a most important inquiry and for its success it is vital that the Bureau of the Census have the utmost cooperation from the pastors or clerks of the churches, as well as from all religious leaders and officials. The schedule for this census includes a question on the number of members of each local church, with a supplementary question on the number under thirteen years of age. The second question on membership will facilitate comparison among denominations having different provisions for inclusion of young children as church members. There are also questions on church expenditures, Sunday Schools, etc.

If the statistics of religious organizations are to be of maximum value, it is essential that the returns be accurate and complete and cover, as nearly as possible, every church or religious organization in the United States. The census can be completed promptly only if each pastor will participate whole-heartedly in the work by filling out the schedule for his church and returning it promptly to the Bureau of the Census. It is a tremendous task to obtain returns from the more than two hundred and fifty thousand churches scattered throughout the United States, but it can be done and it is hoped that the church leaders will realize the importance of the census and will do everything in their power to help the Census Bureau secure prompt reports from all the churches.

THE AMERICAN RED CROSS APPEALS

To carry on its postwar activities and to expand its relief, health, and welfare work at home and overseas, the American Red Cross on March 1 will launch its 1947 fund campaign. Upon the generosity of the American people depends the success of this mammoth humanitarian effort. Among the most heartbreaking victims are children in European mountain areas who were blinded by exploding mines. Their gratitude for Junior Red Cross gifts and for chapter-produced clothing inspires greater giving from the more fortunate people of this country.

Travel Story in Germany

This is the continued report by the editor, on his travel experiences in Germany. Previous issues, beginning September 5, present the story to date. These articles will continue for a few issues until the story of visitation in ten countries of Europe has been completed.

Marta Legatis conducted me through Kassel, among the ruins and the places of greatest need. We went through the only hospital available for civilians. It is an underground network of passages built by the Nazis against possible bombing. When the bombing came the civilian patients were taken below during raids. When the city was well-nigh obliterated there was no other hospital left. The doctor told me that before the raids he was saving nearly all of his patients after operations. Now he saves only half of them. There is no building above ground for dry air and other conditions conducive to recovery.

The Lord Mayor of the city received me into his office in a building that had been spared from utter destruction and had been repaired for use. He seemed to be a simple, humble and concerned man who knew the weight of his problems. We looked out of his window across the acres of ruins and knew that he was not so much the mayor of a city as he is the mayor of ruins and a thousand problems. He thanked the Quakers through me for help which had come to them.

Not all of that help has come through Quakers. Through CRALOG, "Committee of Relief Agencies Licensed for Operation in Germany," substantial supplies have been made available whereby 15,000 children of Kassel are being given supplementary meals twice each week. Fritz and Marta Legatis have been very active in this work.

The Mayor asked whether Friends could be instrumental in getting portable houses to them. I suggested some timbered centers in Germany for that purpose. He replied that nearly all lumber and coal were being shipped out to the allied nations. He reported that there is an average of three families living in every available house and apartment, including bunkers, in Kassel. In a city formerly of 225,000 people there are now 186,000. Again I wondered where that many people could possibly find homes among the ruins.

The Church World Service which represents many Christian groups in America, is a channel for the relief work which has assumed large and important proportions, beyond the size of American Quaker contributions in Germany. Credit is too often given to Quakers for work which others are doing.

CREATION ASTIR

It was at Goslar that the work of creation appeared in a particularly concrete form. The Friends Relief Service Unit (English) is there and assisting German refugees and the displaced persons from Lithuania, Estonia, Latvia, Poland and the Ukraine. They took me about to see some of the work being done with and by the displaced persons. It was in the Ukrainian group that I sensed a particularly active and ingenious spirit. They had taken the very rubble around them and with a small cement block factory they had built a little village for their families.

They met me with a formal yet cordial attitude, as though I might have been a Major-General. A welcome speech was made and I was introduced to the "mayor." They then showed me through some of their homes, the laundry, hospital, and school. Then, as if it had significance all in itself, they showed me through the church. They had built an altar and crucifix and all of the accoutrements that would be needed in Catholic worship.

All of these buildings arose out of the chaos because God, through them, had said, "Let there be order." So it must have seemed to them as they felt themselves engaged by God in a spirit of creation which caught their minds and souls and worked through their very finger tips. The light was shining from their faces with the deep satisfaction that always comes when men feel themselves occupied, wanted by their fellows and especially when their dreams and work are attached to a faith in God. It was another demonstration of the resilient human spirit which can spring back from despair, especially when it is enlivened by religious faith.

PERSONAL PICTURES

Some Americans had asked me to call on their relatives in Germany. One relative was in Hannover. The moment I walked into the room it was evident that here was an educated woman who had known a measure of ease and culture. The single room was crowded with furniture from an obviously substantial home. She was the widow of a prominent judge. For sometime I sat and talked with this woman who could speak and teach three languages and whose memory pre-dated Hitler. I am convinced of her sincerity in saying that her generation had largely disapproved Hitler and his way, but as the economic situation, and finally the political life, got out of hand there was little to be done in resisting him. It became then largely a matter of merely waiting out his tragic foolishness.

Here was a home in which the two women had each one pair of shoes, but

if one pair required repairing one of the women must stay at home. That is something which an observer must remember—on the street he always sees the better side of life. Those who have no shoes are not walking the streets. Those who are ill from malnutrition are at home in bed. Those who are the most depressed and nervously exhausted show it most at home rather than when trying to be cheerful among their neighbors. I asked this lady to draw the size of her foot in outline on a paper and mail it to me later so that she might receive shoes from America. Her daughter-in-law, whose baby will arrive soon, will receive a package from the Friends Relief Service unit in Hannover.

In Frankfurt I called on a woman whose sister is a refugee in America. It was not known whether her house was still standing or whether she was alive. We found the house and room; then with the help of a neighbor found her at work in an office, among the few buildings left standing. She was in great distress about what to do regarding her work. Her diet had been such that she had lost thirty pounds. The building where she works is cold and the pay so small that food becomes a desperate problem. She felt she could not go on with her work and yet she dare not quit it. When I gave her the fifty dollars which a friend in America sent, she fell to weeping. Hers is one case. How many more that are worse or better can only be left to conjecture.

In Holland, a woman had asked me to take her watch to her sister and mother in Berlin, that with it they might purchase some food. I was able to find them and deliver the watch, together with some supplies which I secured from relief stores.

Nullifying the law, to state the case frankly, I wrapped lavishly buttered sandwiches and spread them with peanut butter, wrapped them in a newspaper and gave one occasionally to a hungry child on the streets. If the rule is necessary, so is the nullification, within limits! All of these experiences opened up opportunities to get back of the scenes somewhat.

IN SUMMARY

What then are the conclusions of the experiences in Germany? (1) Germany is hungry—how hungry no one can know. There are doubtless some Germans who have stored provisions and money, at least one hears as much, and are able to buy on the black market. (2) The black market turns gray under the constant practice of it and even the necessity of using it, until the black market becomes in many cases the real market. (3) Stores of clothing outlast the stores of food, so that food is the prime need. The lack of heavy clothing, however, and certainly the lack of fuel, makes hunger

the more ominous since the cold is harder to bear when people are ill-fed. (4) The way of the victors is not easy, on sensitive consciences at least. One can not suggest finished answers to the dilemma. Doubtless certain improvements must and will be made, but they seem to come with pitiful slowness. It is a situation in which almost everything one does seems to be wrong, so far as immediate answers are concerned. One thing is very evident, that military occupation can never be done rightly. The introduction of more civilian personnel about which one hears, seems to be a desirable move. (5) Neither allies nor Germans would probably say that all foreign personnel should be withdrawn within any foreseeable time.

(6) The contradictions and inconsistencies of the situation suggest that our days are as filled with confused morals and ethics as are German cities with rubble. Europe generally is in a state of despair. (7) There are many stout-hearted Germans who live and think in a state of repentance for the sins of their own armies as they face their days of occupation. They also have in them a stir of life which promises a better day. They are planning and creating in the face of overwhelming odds. I have watched God's hand writing the first words of a new genesis among them.

(8) Far from allowing the moral confusion to dilute our peace testimony it should sharpen our deeper insights so that we can see where the real issues lie. It is time for Friends not to forsake their peace testimony, but to rethink its meaning in terms of a definitely intertwined world. (9) Germany is a stark picture of the conflict way of life and the ends to which it leads.

There is no other way than that of Jesus Christ who said, "Love your enemies." We must do all in our power to stop the vicious cycle which leaves nothing but misery in its wake and find the realistic way by which each of us can live because his neighbor lives also.

HANOVER, GERMANY QUAKER CENTER REPORT

"We have been making visits to the dump at Hanover and have been fortunate in obtaining wood for making furniture, old leather, and rubber boots, kitchen utensils, etc. We are glad to be able to supply several workshops which are turning out most necessary goods, particularly beds from the wood, and complete pairs of boots from worn-out ones; another interesting item was a frying pan which had been made out of an old army petrol can. We are amazed by the ingenuity of the people who seem able to turn out useful and attractive goods from what might appear at first sight to be more or less rubbish.

LITERATURE IN REVIEW

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Henry Holt and Company, 1946,
price \$3.75.

This book will contain sketches by Enit Kaufmann, a Continental artist of note, of seventy-five American men and women, who have made themselves most deeply felt in their respective fields. Brief biographies of these men and women will be written by Dorothy Canfield Fisher. Among those included is Rufus Jones.

AND THE PROPHETS
BY CLOVIS G. CHAPPELL

Abingdon-Cokesbury, price \$1.75. pp. 208

Those who are familiar with Clovis Chappell's books will welcome this one as a devotional piece of writing. The book is made up of eighteen sermons, based on the prophets of Israel, beginning with Moses, and ending with Malachi. He gives each prophet an introductory theme—"The Greatest of All, Moses," "The One-Man Army, Elijah," etc. Under these catchy titles, he gives a fairly good running comment on each prophet, bringing out details for homiletical purposes. He enlarges upon each one with many modern and even personal experiences. Dr. Chappell is mindful of the scholarly approach in dealing with the prophets, but indicates that his main purpose in considering each prophet is the man and the message.

The best part of the book, I believe, is the first chapter in which he gives an introduction to the whole prophetic movement and analyzes its nature. This is an excellent introduction, and induces the reader to examine each prophet to see if he measures up to the criteria which has been set forth for prophets.

The first chapter closes with the statement that the prophets are today "about the most up-to-date group in all the world. They still speak; this is because they had that to say which, both in their own day and across the years, has supremely mattered. Through long centuries these prophets have breathed upon nations like a reviving Gulf stream . . . They call for a realization of, and a rightness with God."

ROBERT M. JONES

LIBRARY BOOKS AVAILABLE

Members of Indiana Yearly Meeting are eligible to borrow a recreation library, furnished by the Rural Life Committee. Music, song and game books make up the collection presented to the committee by the Cooperative Recreation Service at Delaware, Ohio. This library is being kept at the Rural Life Association office, and persons wishing to borrow it may do so by writing that office at Quaker Hill, Route 28, Richmond, Indiana.

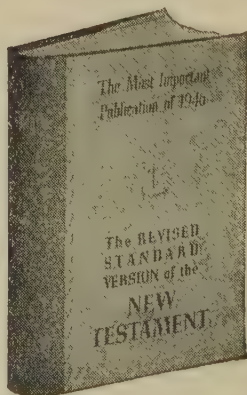
Also available for borrowing are a number of books purchased by the Literature Committee of Whitewater Quarter, Indiana Yearly Meeting, and placed in the Friends Lending Library, 101 South 8th Street, Richmond, Indiana. The following books have been added recently:

The Anatomy of Peace; Thy Kingdom Come . . . But Not Now; The Family and Its Christian Fulfilment; Pleasant Valley; Peace Is the Victory; Guiding Intermediates in Worship; A Guide to Understanding the Bible; The Bible is Human; The Great White Hills of New Hampshire; The Mastery of Sex through Psychology and Religion; Papa Was a Preacher; Good-Bye, Mr. Chips; A Preface to Prayer; Seventy-Five Stories for the Worship Hour; A Plain Man Looks at the Cross; Get Together Americans; Your Child's Religion; The Home and Christian Living.

NEW BOYS' TOWN

Northern Californians have over-subscribed by \$376,000 a campaign to build a "Boy's Town of the West," it was announced by the Roman Catholic Archbishop of San Francisco. Hanna Center, when complete, will provide for one hundred and twenty-five homeless boys between eleven and fifteen years of age. The Center waiting list already exceeds two hundred. Admissions will be based on greatest needs.

Your New Testament is now available



At long last we are able to fill all orders for the Revised Standard Edition of the New Testament

World Bibles in large type

— Order from —

FRIENDS
BOOK AND SUPPLY HOUSE
101 South 8th St.
RICHMOND, INDIANA

THE DEVOTIONAL LIFE

'TIS THE WAY OF THE CROSS THAT LEADS TO LIFE

Selections by ARDIS MICHENER

Follow Peace with all men, and holiness.

from HEBREWS 12:14

* * * *

We cannot change the world by changing systems; we can only change it by changing lives.

RUFUS M. JONES

* * * *

Do they not err that devise evil? But mercy and truth shall be to them that devise good. In all labour there is profit: but the talk of the lips tendeth only to penury.

PROVERBS 14:22, 23

* * * *

If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin, and heal their land.

II CHRONICLES 7:14

* * * *

Yet a little while is the light with you. Walk while ye have the light, lest darkness

come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light.

from JOHN 12:35, 36

* * * *

The crisis in which modern man finds himself is spiritual. It will be surmounted by the reaffirmation of spiritual values . . . (Some) have assumed because the world is foreshortened in space and time by the airplane and the rocket that there is one world to be had for the asking. What is forgotten is that any government except tyranny depends on a community of interest among the governed . . . If we are to meet the challenge of atomic fission, we must cure the fission that exists in men's minds and in their hearts . . . The problem is . . . spiritual and personal. "Western man," writes Dr. Elton Trueblood, "has built up a complex civilization, but he may lose it because in his proud hour of achievement he has so largely lost or never developed the inner resources that are needed to keep a possible boon from becoming a calamity." . . . For untold millions (Jesus through the ages) is the symbol of the compassion of which the modern world stands in need . . . He stands for the faith that man stems from the divine, and that men must forever

treat one another as ends, not means, if they are to build the good society.

—*Fortune* (editorial, January, 1946)

* * * *

Where there is no vision the people perish.

from PROVERBS 29:18

* * * *

Seek righteousness, seek meekness.

from ZEPHANIAH 2:3

* * * *

(The Early Friends) were changed men themselves before they went about to change others. Their hearts were rent as well as their garments, and they knew the power and work of God upon them.

—William Penn's Preface to

Fox's Journal.

* * * *

My desires after the Lord grew stronger, and zeal in the pure knowledge of God and of Christ alone . . . And then the Lord did gently lead me along, and did let me see His love, which was endless and eternal, and surpasseth all the knowledge that men have . . . So He it was that opened to me, when I was shut up and had not hope nor faith. Christ it was who had enlightened me, that gave me His light to believe in . . . The Lord in His mercy did keep me . . . for nothing gave me comfort but the Lord by His power.

GEORGE FOX

SONG OF THE SOUL

Weeping wind, cast your sorrowful song away!

'Tis May:

More lilt!—

Let it be gay.

Your low soft singing outside my window

Is better for a winter day.

Your song goes roaming through my soul,

A song that has no goal;

The notes grow deeper, they chime like bells

Within my heart . . .

Now heavenward they soar—a raptured lark . . .

Stay, sweet wind, do not depart!—

But the song fades. The world is dark . . .

LOUIS BARTLETT CHACE

VIOLETS

Constant flower—

Hold high your bloom of purple stain,

For I shall seek it again.

Though it may sway

In this rocking world today,

Lift high your trembling light;

Courage, through the dark of night,

For right is might;

The dawn will yet be bright.

So, hold high your purple stain,

For I shall seek it again.

LOUIS BARTLETT CHACE

CHALLENGE

Profiled in solemn splendor

Against a twilight sky

A grove of giant redwoods stand—

A dignified and stately band,

Stretching their branches high.

The sun-rays sift through parted leaves,

A radiant shaft of light;

Each flaming branch compels the eye—

But scrutinies intensify

The wonder of the sight.

Their height, their calm unchallenged strength,

Their grand but modest grace,

Instill a deep ensuring peace;

The trials of earth and living cease—

We ponder time and space.

How many sights these trees have seen

Through centuries of life!

A strange and lovely wilderness

From which a nation found success,

So many joys—and strife.

If I could have one mighty wish

To be just as I please,

I'd ask the poise and majesty,

The potent calm serenity,

And wisdom of the trees.

ELISABETH WOODWARD

WORLD COMMITTEE MARKS A DECADE

The Friends World Committee for Consultation, American Section, met at Pendle Hill, January 11, 12. W. O. Mendenhall resigned as chairman and D. Elton Trueblood was appointed in his place. Anna G. Elkinton, who has served as chairman of the Executive Committee for several years, asked to be relieved and William Eves, III, was appointed to that office.

The Committee recognized the effective services of these Friends who retire from active leadership, but not from membership and activity in the Committee. The history of this section of the World Committee, since its beginning ten years ago, has developed largely around the pioneering effort and marked devotion of Anna G. Elkinton. The World Committee is deeply indebted to her and gratified in her continued work with the Committee.

Allen J. White was welcomed as the new joint secretary for the American Section of the World Committee and the Friends Fellowship Council. He has had several years of successful service as secretary for the Florida Avenue Friends Meeting in Washington, D. C.

Leslie D. Shaffer and Blanche Weber Shaffer were given an appreciative farewell as they sail for London where Leslie Shaffer will serve as the first full-time secretary for the entire Friends World Committee for Consultation. Carl Heath of London Yearly Meeting is serving as Chairman of the full World Committee.

Harold Hadley, who so acceptably served the American Section as secretary during the past year, was present in helpful counsel. In attendance from abroad was a substantial delegation from Mexico: Francisco E. Estrello, Herberto and Suzanne Sein, and Joseph Vidal. The latter was originally from Spain and is now at Pendle Hill.

Elmon Benton was continued as chairman of the Finance Committee and Henry Perry as treasurer. The Friends World Committee, American Section, needs \$25,000 for the new year. Among their projects, particularly marking the year 1947, is the full World Committee meeting called for September 5-14, at Earlham College. This will bring visiting Friends from abroad and should therefore elicit special interest and contributions from Friends in America. It is the happy privilege of American Friends to welcome these visitors from abroad. Funds for this purpose of strengthening and girding our World Society of Friends in the creative period ahead should be readily found. Our debt to these Friends who were involved in the dark years of war is very great. Their contribution to American Friends through visitation is also anticipated. It is a year in which Friends might well expect the fifty per

cent rise in anticipated contributions to Quakerism on the world level as represented in the budget of the American Section.

The agenda for the ten days of the World Committee meeting will soon be under way. The meeting, September 5-14, will mark both the end of the first decade of history and the beginning of the second decade.

The work of the Committee as developed during the past ten years has centered chiefly in visitation and publications with more recent opportunities since the war for meetings in committees and conferences.

Correspondence

From Our Readers

FRIENDS CAN HELP

Editor, THE AMERICAN FRIEND:

This note is just to commend the article, "Christianity and the Economic Order," by Kenneth E. Boulding, in the November 28 issue. Let us hope that Christians will fill the gap as he asks. I feel that Friends can make a vital contribution at this point.

STEPHEN C. SMITH

2930 University Avenue
Madison, Wisconsin

* * * *

A FRIENDLY VISITOR

Editor, THE AMERICAN FRIEND:

Another year has rolled around and once more I want to say, "Thank you, thank you," for giving me the great joy of having THE AMERICAN FRIEND during these months. I look forward with pleasure to each number, having been confined to my room almost entirely for more than three years. Alone and old—away from former friends—this wonderful paper that has been my friend for many years seems almost the only link of my former life and it seems a bit of heaven. Again I want to say a heartfelt thank you, and wish each and every one on the staff a prosperous and happy new year.

IDA M. JONES

40 Randolph Road
Worcester 6, Mass.

* * * *

COMMENDS "GOOD CROP"

Editor, THE AMERICAN FRIEND:

"A delightful historical romance" is the way a critic describes the new book *The Good Crop*, by Elizabeth Emerson, which is just reaching the Oskaloosa bookstores. Many of us who enjoyed the author's wit and humor when she resided here are charmed to find her awareness and perspicacity displayed in this story with its authentic Quaker flavor. It is a splendid

and stimulating book for any one with a young heart who is interested in the growth of the people who have pioneered in education and progress. It contains many subtle intimations of political trends worthy of deep consideration in the light of present-day chaos.

So many new books are neither healthful nor inspiring. This is both.

VANITA STUHLSTADT

Oskaloosa, Iowa

AMNESTY PLEA BY A VETERANS GROUP

Gilbert Harrison, national vice-chairman of the American Veterans Committee chose Pearl Harbor Day to make a special amnesty plea. Harrison's appeal came two days after Chat Paterson, national legislative representative of AVC, called upon Attorney General Tom Clark to recommend a presidential proclamation of Christmas amnesty.

"We cannot support the sentiments of those who refused participation in what we, as veterans, believe was a war for the survival of free institutions," Harrison's statement said. "But we must, nevertheless, acknowledge that those who did refuse military service have themselves sacrificed and paid a heavy price for their convictions. It is time for the President of the United States, impelled by the spirit of 'charity toward all and malice toward none' to grant amnesty to conscientious objectors."

As had been feared, the lynching curve turned sharply upward in 1946, the first post-war year, just as it did in 1919. As against one victim of mob violence in 1945 and two the year before, Tuskegee Institute reports six in 1946, together with four additional borderline cases in which the evidence was not wholly conclusive.

CONTRIBUTORS

ROBERT O. BLOOD, JR.—Department of Sociology and Religion, William Penn College, Oskaloosa, Iowa.

LOUIS BARTLETT CHANCE — Swansea, Massachusetts.

O. HERSHEL FOLGER — Minister, First Friends Meeting, Whittier, California.

SETH B. HINSHAW—Friends' minister, 401 Worth Street, Asheboro, North Carolina.

MILLARD JONES—Director, United Temperance Movement, 420 Lumber Exchange, Minneapolis, Minnesota.

JAMES M. READ—Associate Secretary, Friends Committee on National Legislation, 2111 Florida Avenue, N. W., Washington 8, D. C.

ELISABETH WOODWARD — Student at Earlham College, Earlham, Indiana.

FOR FRIENDLY ACTION

PROTEST LIQUOR ADVERTISING

One of the most vicious phases of the present liquor situation in America is the widespread advertising of alcoholic beverages. Liquor and beer advertisements invade the homes of the nation through newspapers, magazines and the radio. Propaganda containing the urge to drink has become a great factor of the motion pictures of our time. Along the highways attractive billboards further emphasize the urge to drink.

A large part of liquor and beer advertising is directed to the youth of the land, with all the cleverness at the command of the well entrenched and enormously wealthy liquor traffic.

A rising tide of resentment at liquor and beer advertising, however, is sweeping over the country. Senator Capper has already announced that he will introduce a bill into the new Congress, prohibiting advertising of alcoholic beverages in interstate commerce. Christian citizens from every state should write Senator Capper, commending him for this effort.

Also the Council on Christian Social Progress of the Northern Baptist Convention, 125 Madison Ave., New York 16, New York, is conducting a nationwide campaign, protesting liquor advertising in newspapers, magazines, by radio and in the movies. They provide, in a packet which sells for fifty cents, pads of stickers to be used in protesting liquor ads to publishers of newspapers and magazines; post cards to protest liquor advertising to local radio stations, the coast-to-coast radio systems and the Federal Communications Commission; also packets of post cards to protest the use of liquor propaganda in movies to local theater managers, the producers and to Mr. Eric Johnston, the czar of the movie industry.

A further program that the Christian citizens of America can follow is to circulate a petition in church congregations, ladies aid societies, missionary groups, etc., protesting liquor advertising. A sample petition is given here that you may know how to word it.

PETITION

I disapprove of liquor advertisement in newspapers, periodicals, over the radio and of liquor propaganda in movies and otherwise.

Name	Address	Date
_____	_____	_____

When the petitions have been completed record the number of signatures and send the petitions to your representative in the United States Senate.

Report the number of signatures to THE AMERICAN FRIEND. It is important to do these things now.

WORLD DAY OF PRAYER

February 21

The World Day of Prayer has been a means of drawing together the several denominations into common concerns for world needs. This year it will be observed on Friday, February 21.

Friends of our American Yearly Meetings will begin planning with neighboring churches for this significant opportunity. The theme will be, "make level in the desert a highway for our God."

Copies of the program material may be had as follows:

The Call to Prayer, free.

Poster (17 x 22), 5 cents.

Worship Program for Adults and Young People—3 cents each, \$3.00 per 100.

Children's Program—3 cents each, \$2.75 per 100.

And All Her Paths Are Peace (account of 1946 observance)—free; a charge of \$1.25 per 100 to cover cost and postage.

Order from:

THE UNITED COUNCIL OF
CHURCH WOMEN
156 Fifth Ave., New York 10, New York

GARDENS FOR FINLAND

Children in several hundred schools in the United States are planning to send "gardens" to school children in Finland, under a new project started by the AFSC's Committee on Educational Material for Children. Each "garden" consists of packets of both vegetable and flower seeds and costs fifty-five cents. Each set of seeds will plant a garden of thirty by forty feet, and will grow enough vegetables for five people. Names of donors will be included in the packages and any person is invited to share in this project. This is a case in which we cannot raise the seeds in our back yards here. They are farther north and require different varieties.

THE JOB IS HALF DONE

Local Meetings have by this time received folders presenting the needs of the United Service Budget of the Five Years Meeting. It is hoped that they will be widely distributed and given attention by the local Meetings. As they remind us, "The Day is three-fourths gone and the job is half done." Treasurers who now have funds on hand for the United Service should forward them at once. Meetings which have not received them should write Norman E. Young, 4146 Irving Street, Denver, Colorado.

WE COMMEND AND SUGGEST

Pleasant Plain Monthly Meeting in Iowa has a unique plan with double action features. They have circulated a series of ten questions about the history and service of Quakers among members of the Meeting. Answers will be returned for judging. All who answer them correctly will be given a free subscription to THE AMERICAN FRIEND. May THE AMERICAN FRIEND thank Richard Newby, the pastor, for this novel idea and also suggest timidly to those who may not win that THE AMERICAN FRIEND, faithfully read, can furnish the needed light!

FOR YOUR PAMPHLET SHELF

Two pamphlets of particular significance are currently available free of charge from the American Friends Service Committee. *Science and Quaker Service* by James G. Vail is the Rufus M. Jones Lecture for 1946, delivered at the Upper Dublin Meetinghouse in December. First published by the Upper Dublin United Monthly Meeting, this fresh and revealing interpretation of Quaker Service has been reprinted by the Service Committee in the interest of bringing it to the attention of a larger audience.

Friends who take their citizenship seriously will be interested in a pamphlet having to do with race problems and practices in Philadelphia: *The Placement Service of the American Friends Service Committee: A Technique in Race Relations*. This is a Committee reprint of an article by Frank S. Loescher which was first published in the November issue of *Occupations, the Vocational Guidance Magazine*.

Readers interested in discussions of points of view in economics would be interested either to see "The New Capitalism: Opportunity for All" by Eric A. Johnston in the *Readers Digest*, August, 1946, issue, or to secure the reprint of that article. The reprint may be secured at two cents per copy from the *Readers Digest*, 439 East 51st Street, New York 22. This is an address given by Eric A. Johnston upon his retirement as President of the Chamber of Commerce of the United States.

Charles P. Taft, Cincinnati, Ohio, recently elected president of the Federal Council of the Churches of Christ in America, will speak as part of the nation-wide observance of National Youth Week (January 26-February 2) over the Columbia Broadcasting System from 5:45 to 6 p.m. (Eastern Standard Time) on Monday.

Temperance Committees, chairmen and workers would do well to subscribe for *The National Temperance Digest*, 77 West Washington Street, Chicago 2, Illinois. It is produced by the National Temperance Movement, Inc., and costs two dollars a year.

QUAKERDOM • AT • LARGE

The American Friends Service Committee will be thirty years old next April. Plans are under way for a thoughtful observance of the anniversary.

* * * *

Friends of W. O. and Lucy Mendenhall will be glad to learn of their satisfactory return to health. They are living at Whittier. W. O. Mendenhall was a vigorous participant in recent meetings at Philadelphia.

* * * *

Charles F. Thomas, executive secretary to the Board on Christian Education of the Five Years Meeting, is holding a series of evangelistic meetings at Van Wert, Ohio, Friends Meeting. Harry E. Reece is the pastor.

* * * *

Among the out-of-town visitors at the recent meetings of the American Friends Service Committee were Merle Roe and Walter Cook of Kansas Yearly Meeting. They returned by way of Cleveland, visiting Friends there.

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Cecil E. Hinshaw, president of William Penn College, held a week-end series of meetings at the Friends Meeting, Adams Street, Marion, Indiana. This is his second visit for a similar service. Murray C. Johnson is the pastor.

* * * *

James Floyd and Lucretia Josephine Moore have been appointed as teachers to Ram Allah, Palestine, Friends Schools. Floyd Moore has been serving as Director of Public Relations at Guilford College from which he has been given a two-years leave of absence.

* * * *

Shaun Copithorne, Moorestown, New Jersey, is receiving contributions of Friends in America for the William Penn Memorial Building proposed for Newtown School, Waterford, Ireland. This concern was presented by the Irish Friends' visitors, Arnold Marsh and Ivan Allen.

* * * *

Among the new members of the faculty in Friends University are Wendel E. Hadley and Charles S. Ball. The former had been serving as principal of Friendsville Academy in Texas and the latter as head of the Bible School at Haviland, Kansas.

* * * *

A book by Christina H. Jones, *American Friends and World Missions*, is now off the press. A review will appear in a future issue of THE AMERICAN FRIEND.

It will be released for sale soon. It is the history of the work under the American Friends Board of Missions, together with short reviews of mission work under other Friends' groups.

* * * *

Pendle Hill is conducting an Extension Institute at the Friends meetinghouse, East Fifteenth Street, New York. Speakers for January and February include Gilbert Kilpack, Howard Brinton, Cornelius Kruse and Rufus M. Jones. Registration may be arranged by writing New York Friends Center Association, 144 East 20th Street, New York 3.

* * * *

Robert and Barbara Stanley Pittenger will sail in early February to join a Friends Unit near Calcutta, India. Robert Pittenger formerly lived at Kokomo, Indiana. He is a physician and will serve as such in India. Barbara Stanley Pittenger, his wife, is the daughter of Forrester and Ada Stanley of Oskaloosa, Iowa. She is a dietitian. They are now members of Fifty-seventh Street Meeting of Friends in Chicago.

* * * *

Robert Jones, pastor of Friends Memorial Church, Muncie, Indiana, addressed a meeting at Temple Beth El on January 10, on "The Friendly Church," the story of the Quaker movement. Rabbi Kramer presented the speaker and conducted the worship. A tea followed. The friendly fellowship is proving beneficial to both groups, and it is hoped that meetings among various races and denominations will increase.

* * * *

The young married people's class of Charlottesville, Indiana, Sunday School held a very interesting Christmas meeting at the home of Hoyt and Greta Addison. After a bountiful supper, Clarence Perisho of McCook, Nebraska, spoke interestingly of his trip to Poland with a cattle ship last summer. Edgar White was home from Asbury College and Helen Sparks from Marion College. Following a gift exchange, plans of work were discussed.

* * * *

Tani Takahaski, Friend and secretary to Elizabeth Gray Vining in Japan, writes in *The Friend* about some contacts with American soldiers. "During their (G. I.'s who were Friends and were about to return) stay in Japan, they unconsciously did so much good among the people they came in contact with, and made us feel sorry to see them go. I was especially glad for those Japanese who had never been to the United States, or who had never had a chance to know

any good Americans." It may be remembered that Elizabeth Gray Vining, a Quaker, is tutor to the Crown Prince of Japan.

* * * *

Walter and Lulu March Lamb celebrated their fiftieth wedding anniversary at Amboy, Indiana, on the afternoon of December 22, by holding open house. More than a hundred and fifty guests called. The golden color scheme was car-



ried out in Christmas and table decorations, as well as in refreshments and favors. Walter and Lulu Lamb have been loyal and active members of the Friends Meeting in Amboy throughout their married life. Their children, Rosalind Key, Dr. Emmett B. Lamb, and Dr. Russell W. Lamb, with their families, are active members of First Friends Meeting, Indianapolis. In the evening a family dinner was given.

NEWS OF OUR MEETINGS

The Meeting at Traverse City, Michigan, is enjoying a spiritual growth. The pastor, William Paulson, has been working in the church neighborhood with good results. At Christmas time a playlet, *A Gift for the Christ Child*, was well received. A Christmas folder was circulated among neighbors and friends, and many were in the church for the first time.

* * * *

The Ladies Society of Greenfield, Indiana, Friends Meeting had on display in a store window the little dresses and suits which their members had made for distribution by the Service Committee. The *Greenfield Daily Reporter* ran an article telling about the work of the Service Committee in bringing not only material relief to European sufferers but also the healing message of God's love and of the sacredness of human personality. The article also made an appeal to their readers to make contributions to further this work.

Goldsboro Meeting, North Carolina, is delighted with the increased attendance and interest in both the Sunday School and worship service. Several have been received into membership as the result of personal work. The Meeting has sent over four hundred dollars to the Service Committee. Recently the Meeting has made its minister's home more comfortable by additional furnishings of an electric hot water heater. An electric Hammond Organ has been ordered for the Meeting. Elbert and Inez Newlin are in the midst of their second year's work with Goldsboro Friends.

* * * *

The Chorus in the Skies, a Christmas cantata for mixed voices, was given on the evening of December 22, to a large and appreciative audience at Spiceland, Indiana, Friends Meeting. Winnifred Huff presided at the organ and Chester Cassity directed the production. The children presented a Christmas program during the Bible School hour on Sunday morning. A watch-night party was held in the church basement on New Year's evening, under the direction of the Young Friends Committee and Christian Endeavor Committee. About sixty-five young persons enjoyed a varied program of worship, singing and recreation.

* * * *

Church night was observed at Spiceland, Indiana, Friends church on the evening of December 12, with a fellowship supper. The pastor, Russell Burkett, gave devotions, speaking on the theme, "We are all laborers with God." The Monthly Meeting committees then met and made plans for the coming year. Spiceland Quarterly Meeting was held on December 14, with each Monthly Meeting being represented. Homer Biddlecum, chairman of Public Morals Committee of Indiana Yearly Meeting, spoke on the work of this committee. Approximately \$210 was sent the Service Committee to purchase cereal for Europe. The Ways and Means Committee of the Household Circle has cleared more than five hundred dollars during the past year. A church newspaper, *Friendly Visitor*, is being published especially for non-resident members.

* * * *

With the coming of Earle and Dorothy Shevel to the Fountain City, Indiana, Meeting, there has been manifested among the congregation a spirit of rededication to the work of the Meeting. During Thanksgiving week, Byron L. Osborne held a series of meetings, which proved inspirational to the members. An attempt has been made to bind the youth of the Meeting together in closer fellowship through the organization of a Christian Endeavor group, which has been successfully accomplished by the pastor and his wife. On Christmas Eve the Children's Department joined with the young people of the Meeting in presenting a Christmas program. The children

presented exercises, readings, and group singing. The young people, under the direction of Earle Shevel, presented a one-act play entitled *No Room in the Hotel*. There was a good representation of the members present to appreciate this worth while program.

* * * *

On December 5, Walnut Ridge Quarterly Meeting, Indiana Yearly Meeting, held a "setting up" meeting at Walnut Ridge. In the morning, Logan Smith, executive secretary of Indiana Yearly Meeting, gave a heart-searching message on "The Task of the Church." Those present felt the importance of the work to which they were called. After dinner and a time of fellowship, the assembly was divided into sectional groups. Every Meeting and every department of the church work was represented. A Yearly Meeting worker was present to meet with each group, the guest leaders present being Logan Smith of Hagerstown; Homer Biddlecum, Homer Coppock, Fred Smith and Stanley Hamilton of Richmond; Robert Jones of Muncie; Leonard Hall of New Castle; and John Randolph of Knightstown. It was an inspiration to have the work for the year so clearly outlined and well organized, but it is realized that each Meeting must make effective use of these plans throughout the year.

* * * *

Members of Asheboro Street Friends Meeting, Greensboro, North Carolina, will long remember the Christmas observances of December 22. At the opening worship service of Sunday School, the hour of worship, and the vesper service, the true spirit of Christmas was brought to the worshipers through music, Scripture and pageant in a most compelling way. The eleven o'clock worship hour was given over entirely to special Christmas music by the choir under the direction of Blanche D. Moore, with the minister, Howard W. Cope, bringing a word of Christmas greeting. At five o'clock a most effective dramatic worship service, *The Adoration of the Kings and Shepherds*, was given by the children and young people under the director of Ruth C. Day, director of Christian education. At this time a White Gift offering was presented, amounting to \$336. This offering was sent to the American Friends Service Committee for the feeding of Europe's starving children. At the mid-week prayer service on Wednesday evening, eleven persons took part, the youngest being but three years of age. Each told briefly what Christmas meant to him or to her. This was a most interesting and inspiring service.

* * * *

Marguerite Czarnecki was a most welcome visitor to Minneapolis Friends recently. On Friday evening she met with the Twin Cities F. O. R. group at Wesley Foundation at the University, and at-

tended both Sunday services at the Friends Meeting. Her graphic picture of conditions in Europe and particularly in France during the war and since, and her account of Friends' services there were appreciatively received. Minneapolis Friends are grateful to the Service Committee for including them in her itinerary.

Christmas observance at Minneapolis included an appropriate message by the pastor at the Sunday morning worship service. An informal all-church Christmas party was given at the church on the afternoon of December 22. Members of the group were seated in a semi-circle, facing a lighted Christmas tree and imitation fireplace. Irene D. Stranahan, chairman of the general committee, directed the presentations of songs, choral reading, an interesting Christmas story told by Edith Jones, and a brief review of the observance of Christmas in other lands. For the latter, a group of children dramatized a Mexican scene, showing how gifts are distributed. The White Gifts offering amounted to forty dollars and some clothing which are to clothe two boys—one in France and one in Germany. Tea and light refreshments were served during the social hour which concluded the happy time together.

* * * *

The women of the Muscatine, Iowa, Friends Meeting have sent over six hundred pounds of clothing to the AFSC. A demonstration of foods was given in the missionary meeting, showing what the twelve hundred calorie diet was like. A report was made on a box sent by the Society to a rural school in France, which included a gift and candy for each child as well as a Christmas tree with decorations. The Leadership Training Conference of Iowa Yearly Meeting was held in Muscatine, November 30—December 1, with Charles Beals and Richard Newby in charge. Reverend Hunting gave the sermon on Sunday morning, while Charles Beals spoke on Sunday afternoon. The ladies of the church served a cafeteria dinner at noon.

An initial meeting of the men of Springdale Quarterly Meeting was held in Muscatine, Iowa, on December 8, to cooperate in the first project of this Yearly Meeting group in securing grounds to be used for summer conferences and camps for young Friends. Fred and Alta Hoyt, returned missionaries from Kenya Colony, African mission field, spoke on December 10 of the work and needs of that mission. The missionary society was entertained at the home of Mrs. Millard Mills, Jr., on the 18th. An interesting program included responsive scripture reading, each selection being followed by an appropriate Christmas carol given by the young women. Following other numbers, a gift exchange was held and a large mirror was presented to the pastor's wife. The usual candle light service

was held at the church on December 23, when gifts of food and offerings for the Service Committee were received.

HORIZON

The initial shipment of supplies sent to Japan by America's Protestant churches through Church World Service has arrived in Yokahama and is now being distributed among the needy of that country. * * * *

Plans for the merger of the Presbyterian church in the United States of America (Northern) and the Presbyterian Church in the United States (Southern) have progressed "most satisfactorily," it was announced by leaders of both denominations following a four-day conference on the proposed union. * * * *

An appeal to Christians everywhere to join in efforts for the speedy repatriation of German prisoners of war was issued at Frankfort, Germany, by the Evangelical Church in Germany. The statement was read from pulpits during the Christmas season and many congregations signed supporting petitions. * * * *

American church and other relief organizations have sent 8,500 tons of food and clothing to Germany through the Council of Relief Agencies Licensed for Operation in Germany (CRALOG) since its establishment last spring, it was announced in Frankfort, Germany, at a meeting of representatives from the three occupation zones. * * * *

Seventh-day Adventist churches in Washington, D. C. have opened a drive for signatures to petitions urging radio companies to refuse to broadcast crime and horror programs. "It is our opinion that the alarming increase in major crimes committed by teen-age children is directly attributable to such programs," the petitions state. * * * *

Following a special request of the Ethiopian Government, the Church of the Brethren will send six young men to that country to teach modern farming methods, it was announced by Mr. R. Zigler, executive secretary of the denomination's service committee. The church already has sent experts to China to instruct farmers there. * * * *

Catholic school pupils throughout the nation feel that crime comics show them how to use weapons, teach them underworld methods, and tempt them to commit crimes, according to an article by the Rev. Robert E. Southard, S.J., in *The Faculty Advisor* magazine. Father Southard's article is based on a questionnaire filled out by more than five thousand Catholic school teachers who questioned their students.

A soap factory, output of which will go to overseas relief, has been opened at Nappanee, Indiana, by the Church of the Brethren. According to John Metzler, Brethren director of material aid, the plant will produce one ton of soap daily. Part of the fats necessary to make the soap will come from voluntary contributions. The Brethren Service Committee has purchased hundreds of five-gallon water cans from surplus Army stores which will be shipped to individuals and churches. When filled with excess fats, they will be returned for use in the plant.

—Religious News Service

WHY EAST AFRICA YEARLY MEETING

"Why East Africa Yearly Meeting of Friends? Some felt that Kenya Yearly Meeting of Friends would be more descriptive. There were objections to 'Kenya' from both Africans and Americans. There was fear that not all Friends in America had learned their geography well and that word 'Kenya' might get located on the wrong Continent. The Africans pointed out that already Friends have spread into the edge of Uganda and that a few from the reserve have settled in Tanganyika. They felt that 'Kenya' might not be quite expansive enough."

PRINCE OF PIONEERS

"JOSIAH WHITE — PRINCE OF PIONEERS," by Eleanor Morton, will be presented on the Cavalcade of America program on February 3, 1947.

In 1851, Josiah White, founder of the Lehigh Coal and Navigation Company, willed to Indiana Yearly Meeting forty thousand dollars to establish manual training schools in Indiana and Iowa where poor children—white, colored and Indian—might receive a religious education in accordance with the teachings

Two Significant Pamphlets

"Science and Quaker Service"

BY JAMES G. VAIL

THE RUFUS M. JONES LECTURE, 1946

"Recovery in Europe"

BY JOHN K. GALBRAITH

PUBLISHED BY THE NATIONAL PLANNING ASSOCIATION AT THE REQUEST OF THE AMERICAN FRIENDS SERVICE COMMITTEE

25 cents each, postpaid, from the

AMERICAN FRIENDS SERVICE COMMITTEE

20 South 12th St., Philadelphia 7, Pa.

of Friends. The Iowa school, located near Salem, was taken over by Iowa Yearly Meeting in 1864. It has purchased a new location near New Providence, Iowa.

The White's Indiana Manual Labor Institute was established near Wabash in 1850. To the original endowment, thirty-seven thousand dollars was added by Josiah White's daughters and twenty thousand dollars later by Mary Emily Smith. The Cavalcade of America is heard over a national radio network. The time and station will be shown in the radio guides of local newspapers.

A review of this book will appear soon in THE AMERICAN FRIEND.

For Younger Young Friends

A TRIP AROUND THE WORLD

(Concluded in this issue)

There are a great many places to visit in India. In the southern part of India, around Madras, workers have been helping to feed some of the very hungriest people. Because of the famine there, the Indian government bought food and Quaker workers are helping to see that some of the neediest people get it. In Bengal there are a few workers giving inoculations against disease, distributing vitamin tablets, and caring for some of the sick people. In the area around Calcutta, British and American Quakers are helping to train medical workers and have helped farmers, fishermen and boat builders to organize cooperatives.

We still haven't been to all the places in India, but there is not time to see them all. Let us go to China next. See if you can find Honan province on your map. Chengchow is the headquarters for the Friends Ambulance Unit, as it is called. Here there are young workers of the Red and Black star from England, China, Canada, New Zealand, and the United States. One of their jobs is to help organize the work of road-building so that refugees who were driven out by the war can return to their homes. Many of these workers in China know a lot about electricity and heating and water systems, so they have been helping the Chinese people to rebuild their hospitals and get them started again.

BACK HOME AGAIN

On this "trip around the world" you saw some of the things that war does to people. And you saw some of the things that were being done to help rebuild homes and people. Many people wonder why we have war that burns homes and blows up hospitals and schools and roads and kills people. Some people wonder why Quakers and the other workers you saw on your trip, go so far away and work so hard to help the people that live in war-torn lands. It is something we all

need to know more about. One thing we do know, and that is that people *can* work together for good, and that they *can* be friends.

Something *you* can do right now is to learn as much as you can about other people. One good way to begin learning about other people would be for you or your class to choose a country to get acquainted with during the next three months. You could make a map of it to hang in your room, find pictures of the people and the things they do in that country, read stories about it, and make a book of your own with all the things you learn about it.

A.F.S.C. Newsletter

BIRTHS

DAUT—To Glen and Anna Mae Herwig Daut, a son, Randall Louis, on December 27, at Muscatine, Iowa.

HAY — To Alexander H. and Bernice L. Woodward Hay, on December 30, a son, Conran Alexander, at Westtown, Pennsylvania.

KELSO—To Frederick and Margaret Jones Kelso on December 28, a daughter, Jean Ellen, at Rochester, New York.

LAWSON—To Lyle and Ruth McCaffrey Lawson of Chicago, Illinois, a daughter, Lynn, on August 25. The mother is a member of Muscatine, Iowa, Meeting.

McCaffrey—To Pershing and Evelyn McCaffrey, a daughter, Janice Louise, on November 16, at Nichols, Iowa.

WAGER—To J. Richard and Gladys Day Wager of Springfield, Ohio, a son, Charles Edwin, on eleventh month, sixteenth.

WHISTLER—To Oscar and Kathleen McCaffrey Whistler, a son, Terrill James, on October 6, at Muscatine, Iowa.

ENGAGEMENTS

Dwight W. and Ardis R. Michener, Great Notch, New Jersey, announce the engagement of their daughter, Jean, member of Montclair Monthly Meeting, to Francis T. Nicholson (member of Chestnut Hill Monthly Meeting), son of the late Vincent D. Nicholson and Rebecca Carter Nicholson, West Chester, Pa.

MARRIAGES

COOPER-HAINES—Emily Lucille Haines, daughter of Homer and Lois Haines of Sabina, Ohio, to Wilmer Cooper, son of Walter and Anna Cooper of Columbiana, Ohio, on December 21, at the Friends meetinghouse in Wilmington, Ohio, after the manner of Friends.

DEATHS

JOHNSON — Albert E. Johnson, aged eighty years, at the home of a niece, Iboina Heller, in Xenia, Ohio. He was the son of Jesse and Esther Johnson, a native of New Paris, Ohio, and was united in marriage with Ella Frye, who preceded him in death. He was a member of Xenia Monthly Meeting. Services were conducted by De Ella Newlin, a former pastor, and Frank J. Long.

THE FARMER

THE JOURNAL OF NATURAL FARMING AND LIVING

Quarterly — Illustrated

Sir Albert Howard answers a critic. Newman Turner discusses benevolent bacteria in animal diseases, vaccination, and Government orders which mean grave risks to the community.

“Artificial Insemination — Short Cut to Ruin.”

Faith on Four Acres by a Market Gardener.

How Your Body Works by Dr. C. V. Pink.

Peter Freeman M. P. on Personality.

and many other articles on learning to farm; composting; natural farming; gardening and natural living.

Annual Subscription 6s.6d. post free, from the farm where natural methods are successfully practiced by the Quaker Editor, Newman Turner, Goose Green Farm, Sutton Mallet, Bridgewater, Somerset, England.

THE FORGOTTEN PEOPLE

In the British and American zones of Germany are all that remain of about 200,000 Latvians who, fleeing from the Russian advance, crossed Poland into Germany. They live in “Displaced Persons Camps.” In the Esslingen Camp alone there are 1,000 children of school age who need shoes and clothing. Friends may help by sending clothing and food parcels to

MARTIN ZARINS

(24) Schleswig - Schloss - Gottorp Lattenlager - British Zone Germany

In the near future books and magazines will be mailable. There is need for business and technical books and magazines in English. Friends are asked to collect such and hold for later advertisements telling where they may be sent.

(This advertisement paid for by a member of Detroit Friends Meeting)

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I am interested in buying oil paintings by both old and present day Quaker artists for the purpose of assembling an exhibition of their work. Kindly furnish as much information as possible regarding the paintings, including the size, condition, price, etc. Box No. B, c/o THE AMERICAN FRIEND.

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JAMES F. WALKER, Principal, Westtown School, Westtown, Pennsylvania.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thorwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month, George A. Selleck, Executive Secretary. Telephone TROWbridge 6883 or TROWbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a. m., Church School 9:45 a. m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone Gl. 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a. m.; Meeting for Worship at 11 a. m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a. m., at Harttransit Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p. m., at 3427 Baltimore Avenue, Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spittler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 a. m. Mid-week meeting Wednesday, 7:45 p. m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2538.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a. m. Meeting for Worship at 11 a. m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 6 through April, each Sunday at 11:00 A. M. All are welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p. m. Robert B. Shattuck, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON

Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Carl D. Byrd, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone SUNset 1005.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a. m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for worship First-day at 11 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a. m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia Street and Washington Avenue. Unprogrammed Meeting, 8:30 a. m.; Church School, 9:30 a. m.; Morning Worship, 10:30 a. m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia Street. Phone 43-467.

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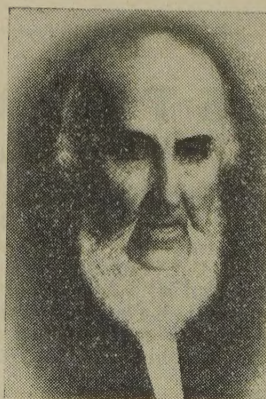
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